endant be triumphant forever.
The object of my sermon is to show you
t common sense declares with the text
t such an expectation is chimerical. "If tree fall toward the south, or toward the th, in the place where the tree falleth, re it shall be." There are those who say t if the impenitent and unfortunate man ers the next world and sees the disaster, result of that disaster he will turn, the ress the cause of his reformation; but we ten thousand instances all around out us of people who have done wrong out us of people who have done wrong d disaster suddenly came upon them lid the disaster heal them? No, ey went on. There is a man flung dissipations. The doctor says to him: low, my friend, if you don't stop drinking d don't stop this fast lite you are living, will dis? The patient thanks will die." The patient thanks
physician for his warning and gets bet he begins to sit up, begins to walk around room, begins to go to business and takes same round of grog shops where he got morning dram and his evening dram and drams between. Down again. Same tor. Same physical anguish. Same med-warning. But now the sickness more protracted, the liver more tinate, the stomach more irrible, the digestive organs more reballious. it still, under medical skill, he gets better, es forth, commits the same sacrilege ainst his physical health. Sometimes he alizes he is destroying his family and that is life is a perpetual perjury against his arriage vows, and that that broken-hearted man is so different from the reseate wife married that her old schoolmates do not cognize her on the street, and that his sons going out in life under the taunt of a ther's drunkenness, and that his daughters e going out in life under the scarifition of a disreputable ancestry. His erves are all a ingle. From crown of each to sole of foot he is one aching, raspeg, crucifying, damning torture. Where is e? He is in hell on earth. Does it stop im? Ah! ho. After awhile delirium treaps pours out upon his pillow a whole ens pours out upon his pillow a whole ngle of hissing reptiles. His screams hor-fy the neighbors as he dashes out of bed ying, "Take these things off of me!" He drinking down the comfort of his family, ne education of his children, their prosects for this life and perhaps pects for the life to come. Pale convalescent he sits up. Physician ays to him, "Now, my good fellow, am going to have a plain talk with ou. If you ever have an attack of this ind again you will die. I can't save you, and all the doctors in creation can't have you." nd again you will die. I can't save you, and all the doctors in creation can't hee you." The patient gets up, starts out, oes the same round of dissipation and is own again; but this time medicines do not purch his again. Consultations of abusings of the starts of the uch his case. Consultations of physicians y there is no hope. Death ends the scene, nat process of inebriation and physical suf-ring and medical warning and dissolution

sins, and yet men are expecting the next life there will be opportunity for rgatorial regeneration.

Again, I wish you to further notice that nother chance in another world means the in of this. Now, suppose a wicked man assured that after a lifetime of wickedless he can fix it all right in the future? That would be the demoralization of socity, that would be the demolition of the hu-There are now men who are kept on the limits of sin by their fear. The fear nat if we are bad and unforgiven here i ril! not be well for us in the next existence, s the chief influence that keeps civilization om rushing back into semi-barbarism, and eeps semi-barbarism from rushing back nto midnight savagery, and keeps midnight savagery from rushing back into extinction. nother chance in another world means the lemolition of this world.

taking place within a stone's throw of

nere you alt and in every neighborhood of

ristendom. Pain does not reform. Suf-

ring does not cure. What is true in re-rd to one sin is true in regard to sins, and yet men are expecting

Furthermore, my friends—for I am preach-ng to myself as well as to you—we are on he same level, and though the platform is little higher than the pew, it is only for convenience, and that we may the better eak to the peorle; we are all on the same latform, and I am talking to my soul while talk to yours-my friends, why another ance in another world when we have delined so many chances in this? Sup-ose you spread a banquet and you invast number of friends, and among others you send an invitation to a man who isregards it, or treats it in an obnoxious way. During twenty years you gave twenty panquets, a banquet a year, and you invite your friends, and every time you invite this nan, who disregards your invitation or sends pack some indignity. After a while you nove into a larger house and amid more uxurious surroundings, and you invite our friends, but you do not invite that nan to whom twenty times you sent in invitation to the smaller house. Are rou to blame? You would only make courself absurd before God and man to send hat man another invitation. For twenty ears he has been declining your offers and ending insult for your kindness and cour-esy, and can he blame you? Can he come up to your house on the night of the banuet? Looking up and seeing it is a finer louse will he have any right to say: "Let me I have declined all those other offers n. I have declined all those other offers, out this is a larger house, a more luxuriant bode. Let me in. Give me another hance."

God has spread a banquet of His grace be-pre us. For three hundred and sixty-five ays of every year, since we knew the differ e between our right hand and our left, e has invited us by His Providence and by is Spirit. Suppose we decline all these o rs of kindness. Now the banquet is spread a large place, in the heavenly palace. Initations are sent out, but no invitation is ent to us. Why? Because we declined It those other banquets. Will God to blame? Will we have any ght to rap on the door of heaven and say; ought not to be shut out of this place: ve me another chance?" Twelve gates of lyation standing wide for free admission our life and then when the twelve gates ose we rush on the bosses of Jehovah's ickler, saying: "Give me another chance." ship is to sail for Hamburg. You want to to Germany by that line. You see the lvertisement of the steamer's sailing. You e it for two weeks. You see it in the orning papers and you see it in the evening pers; you see it placarded on the walls, cuiars are thrown into your office ling you all about that steamer. One y you come down on the wharf and e steamer has swung out into the stream. ou say: "Oh, that isn't fair. Come back, ng up again to the docks. Throw the anks ashore that I may come on board. isn't fair. I want to go to Germany by nat steamer. Give me another chance." ere is a magnificent offer for heaven. It as been anchored within our sight year er year, and all the benign voices of earth nd heaven have urged us to go on board,

nce it may sail at any mom nt. Suppose we let that opportunity sail away, nd then we look out and say: "Send back hat opportunity; I want to take it; it isn't eating me fairly. Give me another chance." Thy, my brother, you might as well go out ad stand on the Highlands at the Navesink nd stand on the Highiands at the Arcesan tree days after the Majestic has gone out, and shout: "Captain, come back; I want to bto Liverpool on the Majestic. Come back wer the sea and through the Narrows and p to the docks. Give me another chance." ou might as well do that as, after the las pportunity of heaven has sped away, try to et it back again. Just think of it! It came me yesterday in my study with over helming impressiveness. Just think il heaven offered us as a gratuity Just think of it. le lifetime, and yet we wanting to rush gainst God, saying: "Give me another hance!" There ought to be, there will be. such thing as posthumous opportunity.

You see common sense agrees with my text in saying that "if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be." You see this idea lifts this world from an un-You see this idea lifts this world from an unimportant way-station to a platform of stupendous issues, and makes all eternity whirl around this hour. Oh, my soul! my soul! Only one trial, and all the preparation for that trial to be made in this world, or never made at all. Oh, my soul! my soul! You see this piles up all the emphasis and all the climaxes and all the destinies into this life. No other chance. Oh, how that intensifies the value and the importance of this chance. Alexander and his army used to come

round a city and they would kindle a great light, with the understanding that as s that light was burning the city might surrender, and all would be well, but if they let that light go out, then the battering rams would swing against the walls and there would come disaster and demolition. Oh, my friends, all you and I need to do to prepare for eternal safety is just to surrender to the King and Conqueror, Christ. Surrender hearts, surrender life, surrender everything. The great light keeps burning, light kindled by the wood of the cross, light flaming up against the dark night of our sin and sorrow. Oh, let us surrender before the light row. Oh, let us surrender before the light goes out, and with it our last opportunity of making our peace with God through our Lord Jesus Christ. Oh, my brother, talk about another chance; this is the supernal chance. In the time of Edward II., at the battle of Musselburgh, a private soldier saw the Earl of Huntley had lost his helmet. The rivets soldier took off his helmet and The private soldier took off his helmet and went up to the Earl of Huntley and put the went up to the Earl of Huntley and put the heimet on his head. Now, the head of the private soldier uncovered, he was soon slain, while his commander rode in safety through and out of the battle. But it is different in our case. Instead of a private offering a helmet to an earl, it is the King of heaven and earth offering a crown to an unworthy subject, the King dying that we might live! Oh, tell it to the points of the compass, tell it to day and night, tell it to earth and heaven, tel it to all the centuries and all the miliountums that God has given us a magnificent chance in this world and that we need no other chance in another!

A dream. I am in the burnisher judgment hall on the last day. The great white throne is lifted, but the Judge has not yet taken it. While we are waiting for His arrival I hear the immortals in conversation. "What are you waiting for?" says a soul that went up from Madagascar to a soul that went up from America. The latter responds: "I was in America forty years ago, and I heard the gospel preached, and I had plenty of Bibles in my house, and from the time that I knelt at my mother's knee in prayer until my last hour, I had great opportunities; but I did not improve them, and I am here to-day waiting for another chance. "Strange, strange," says the soul just come up from Madagascar. "Strange; why. I never heard the gospel call but once in all my life, and I accepted it, and I don't want another chance." "What are you waiting for?" says one who on earth had very feeble intellect to one who had great brain and whose voice was silvery, and who had scepters of power. The latter replied: "I had great power on earth. I must admit, and I mastered languages and I mastered libraries, and colleges conferred upon me learned titles and my ferred upon me learned titles, and my name was la synonym for eloquence and power; but somehow I neglected the matters of my soul and I must confess to you I am here to-day waiting for another chance." Now, the ground trembles with the advancing charlot. The great folding doors of the burnished hall of judgment are thrown open. "Stand back," cry the ushers, "and let the Judge of quick and dead pass through." He takes the throne. He looks off upon the throngs of nations come to the last judgment, come to the only judgment, and one flash from the throne reveals each man's history to himself and reveals it to all the tory to himself, and reveals it to all the others. And then the Judge says: "Diothers. And then the Judge says: "Di-vide!" and the burnished walls echo it, "Divide!" and the guides angelic answer, "Di-vide!" and the immortals are rushing this way and that, until there if an aisie between them, a great aisle; and then a vacuum, widening and widening, until the Judge ooks to one side of that vacuum, and adlooks to one side of that vacuum, and addresses the throne and says: "Let him that is righteous be righteous still, and let him that is holy be holy still." And then, turning to the throng on the other side of the vacuum, He says; "Let him that is unjust be unjust still, and let him that is fifthy be filthy still." And ther He stretches out both hands, one toward the throng on each side the vacuum, and says; hrong on each side the vacuum, and says:
If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be!" And then I hear some-thing jar with a great sound. It is the clos-ing of the Book of Judgment. The Judge ends the stairs behind the throne. The Hall of the last Assize is cleared and shut. The High Court of Eternity adjourned forever.

NAMED A WOMAN ELECTOR.

Wroming Republicana Nominate Mrs Malloy, Whose Husband is a Democrat. The Wyoming Republican Convention, after two hours' wrestling in committee over a satisfactory money plank, adopted the folowing:

favor the free coinage of gold and silver into standard money, as expressed in our former platforms, under such legislation as will guarantee that all our money shall remain on an equality."

This is apparently satisfactory to both the gold and silver factions in the State. The nominations made are:

For Congress, Frank W. Mondell, the present Representative: For Supreme Judge H. V. S. Groesbeck, the present Chief Jus-tice. For Presidential Electors, W. F. Brittain, Benjamin Howell and Mrs. Sarah

Malloy.

Mrs. Malloy is the wife of the superintendent of the Union Pacific lines in Wyoming, and is the mother of four children. She has always voted the Republican ticket, while her husband has voted the Democratic. She

HUNGER IN A MILL TOWN. Thousands of Operatives Idle at Lawrence, Mass.

The great factories at Lawrence. Mass. the Arlington Mills Company, of which William Whitman is the Treasurer, were shut down, and about 3000 operatives joined the other thousands of idlers who are out of work in consequence of the closing of the Everett and Pemberton milis. The Everett closed July 9 for two months on account of the bad condition of the market. According to the best information obtainable, the Pemberton will not be ready to start up much before October 1. These three mills employ over 5000 hands. The Washington Mills, which employ about 350, are running on two-

thirds time. Business interests are being affected and the calls for aid upon the Poor Department are becoming so numerous that the clerk of the Overseers of the Poor suggests putting men at work sawing wood and women making garments in order to relieve the necessiof those who ask for public support. Business men are quoted in favor of a scheme of public works for the benefit of the

NO MORE COLD FOR S!LVER.

San Francisco Sub-Treasury Stops an Old Practice There.

The United States Treasury Department has received no information about the al-leged refusal of the Assistant Treasurer at San Francisco to exchange gold for silver certificates. This is a practice that he

followed for years, and is peculiar alone to the San Francisco Sub-Treasury. On the Pacific Coast nearly all the money n circulation is gold and silver coin, but little paper money being used. For the con-venience of bankers and others who desired to make shipments of money to the East, a practice had grown up at San Francisco of exchanging silver certificates for gold.

Recently the Sub-Treasury's stock of gold presumed, the practice of making all money nterchangable has been stopped.

A Novel Campaign Pin.

The County Attorney of Saco, Me., has drawn attention to himself by displaying a gold scarfpin in the form of a bug, the wings of which spread at the touch of a spring and show the likenesses of McKinley and Hobart.

Spain Sanguine. Six months is the time that Spain now says it will take to sundue Cuba.

SABBATH SCHOOL

INTERNATIONAL LESSON FOR SEPTEMBER 6.

Lesson Text: "David's Love for God's House," I Chron. xxtt. 6. 16-Golden Text: Psalm lxxxiv. 4 - Commentary.

6. "Then he called for Solomon, his son, and charged him to build a house for the Lord God of Israel." It is written of David that the Lord preserved him whithersoever he went, and that he reigned over all Israel, executing judgment and justice among all his people (I Chron. xviii., 13, 14). His later years were given to making preparalater years were given to making preparation for the temple which he desired to build for the Lord and which was built by Solc-mon on Mount Moriah, where Abraham oftered up Isaac and which David afterward

bought from Arannah or Ornan the Jebusite.
7. "And David said to Solomon, my son, as 7. "And David said to Solomon, my son, as for me, it was in my mind to build a house unto the name of the Lord, my God." In chapter xxviii., 2, he calls it, "An house of rest for the ark of the covenant of the Lord." The ark was the symbol of the presence of God, for He told Moses that He would meet with him and commune with him term. with him and commune with him from with him and commune with him from above the mercy seat, from between the cherubim, and that there He would dwell among them (Ex. xxv., 8, 22). Nathan the prophet thought so well of David's plan that he said, "Do all that is in thine heart, for God is with thee" (chapter xvil., 2).

8. "Thou shalt not build an house unto My name, because thou has shed much blood upon the earth in My sight." This was the Lord's message to David through Nathan. Compare chapter xviii., 3. There was a ceremonial uncleanness connected with the

ceremonial uncleanness connected with the shedding of blood (Num. xxxi., 19, 20), but from the words of Solomen to Hiram in I Kings v., 3, it would also seem that the hindrance to David's building the temple was the wars that were about him on every side, and the temple must wait for a time of rest. The tabernacle of Moses and its lessons are very applicable to the times in which we live, while the temple of Solomon rather points to the next age, the time of earth's rest, when the true Solomon shall reign.

9. "His name shall be Solomon (peaceable), and I will give peace and quietness unto Israel in his days." Thus said the Lord of him who should build the temple, him who should build the temple, calling him a man of rest, and saying that he should have rest from all his enemies. The other name of Solomon, Jedediah (beloved of the Lord) (II Sam. xii., 25, and margin) is also very suggestive of Him who is the true be-loved and also the Prince of Peace. "He shall build the temple of the Lord, and he shall bear the glory and shall sit and rule upon his throne, and he shall be a priest up-on his throne." Behold the man whose name is The Branch (Zech. vi., 12, 13). Compare Jer. xxiii., 5, 6.

10. "He shall build an house for My name,

* * * and I will establish the throne of his kingdom over Israel forever." While Solomon is surely referred to in these words and in this lesson, and also the temple which he builded, we may well say in the words of our Lord, "A greater than Solomon is here" (Luke xi., 31). A throne established forever could not be for any mortal man, but David, being a prophet, knew that God had sworn with an oath to him that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on His throne (Acts ii., 30). 11. "Now, my son, the Lord be with thee, and prosper thou and build the house of the Lord thy God, as He hath said of thee." We come back from the prophetic and Messianic outlook to the temple then about to be builded at Jerusalem. The whole story of the temple and kingdom of Israel had both a near and a far off fulfilment, the near being partial, but the far off being complete and abiding. To the latter we are now in this year 1896 drawing nigh, but how nigh God alone knoweth. "The Lord be with thee" (see also verse 16) is what we all need as we live to complete the present building, the church, or body, of Christ, built of stones from all Mations (Acts xv., 14; Rev. v., 9, 10;

Eph. ii., 19-22).

12. "Only the Lord give thee wisdom and 22. "Only the Lord give thee wisdom and understanding, and give thee charge concerning Israel." The plans of everything concerning the temple were given to David by the Spirit of the Lord (chapter xxviii., 12-19). All that Solomon needed was wisdom to carry out the plan, and the same Spirit who gave the pattern would give the wisdom to complete the work if only Solomon. wisdom to complete the work, if only Solo-mon would rely upon Him. God has a plan and purpose concerning the completion of the church, and the Spirit will carry out the plan through us if only we are willing and obedient. See Eph. ii., 10: Heb. xiii., 20, 21: Lsa. xiv., 24; xliii., 13.

13. "Then shalt thou prosper. * * * Be strong and of good courage. Dread not, nor be dismayed." The secret of prosperity is be dismayed. The secret or prosperity is found in taking heed to the word of God, meditating therein day and night that we may observe to do all that is written therein, according to Josh. 1, 8, 9. Thus the Lord Himself will be our strength, and fearing Him—that is, fearing to grieve Him—we need have no other fear. The comfort of Isa. xli., 10, and Jer. xxix., 11, will then be

ours. See also Deut. xxxi., 11, will then be ours. See also Deut. xxxi., 8.

14. "Now behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold and dred thousand talents of gold and a thou-sand thousand talents of silver." This be-sides brass and iron without weight and abundance of timber and stone. Valuing a talent of gold at \$25,000 and a talent of silver at \$1500, which is a very low valuation, we have here gold and silver to the value of \$4,000,000,000. Then from David's private purse we have \$75,000,000 in gold and \$10,500,000 in silver (chapter xxix. 4), while the ruler gave \$125,000,000 in gold and \$15,000,000 in gold and \$15,000 000,000 in silver. Thus we have a total in gold and silver alone of more than \$4,225,-000,000 (four billions two hundred and twenty-five millions) for this temple of the Lord. Where is the giving of to-day?

15. This verse speaks of workmen in abundance for every manner of work, or, as in chapter xxviit., 21, willing, skillind men for all the manner of workmanship, for any manner of service, wholly at thy command-All seemed inspired with the great ment. All seemed inspired with the great fact that the palace was not for man, but for the Lord God, therefore David prepared with all his might and the people with per-fect heart offered willingly to the Lord

(chapter xxix., 1, 2, 9).
16. "Arise and be doing, and the Lord be with thee." It is written in Dan. xi. "The people that do know their God shall be strong and do." Can it be that our great difficulty is that we do not know our God: Are we ignorant of His love, His purposes. His power, and, while bearing His yet not in sympathy with Him? He is with us. He has given us all things. He has all power. Let us set our heart and soul to seek the Lord our God (verse 19), that we may know Him and yield to Him for His easure.-Lesson Helper.

LENGTH OF DAYS.

Patrick Coan, who died recently in Kansas City, was supposed to be 104. Barney Morris, of Brooklyn, at 104, still makes himself measurably useful picking up

paper and rubbish in Prospect Park. Catherine French, of Moorestown, P. nn., and Jacob Urban, of Mount Airy, in the same State, have been celebrating their 102d birth-

Diana Smith, who died in Horner, Mich. re ently, was supposed to be 117. Her pe-culiar case was that she had been a slave, not in the South, but in Connecticut and Michigan.

Among the voters registered in Avondale, Ohio, recently was Thomas Anderson, col-ored, aged 105. He knew, because his mother told him he was sixty-nine when Abe Lincoin was elected.

The age of colored people in the South is frequently a matter of some doubt. Ansei Correy, of Independence, Mo., claims to be 110. Estella Diggs, who died in Baltimore 110. recently, was credited with 107 years.

REAR SEATS FOR NEGROES.

Georgia's Separate Coach Law Applied to Street Railways.

Judge Andrew Calhoun, of Atlanta, Ga., has decided that the "Jim Crow law" of Georgia, requiring railroad companies to provide separate coaches for white and col-ored passengers, is applicable also to street railways. The decision was rendered in a test case brought in behalf of a colored man who was ejected from a car of the Atlanta Electric Railway Company for refusing to take one of the seats in the rear of the car reserved for colored people. The officers of the company, to meet frequent complaints by white ladies of the insolent presence of colored men in the same seats with them, had made a regulation that colored persons must occupy the rear half of the cars.

RELIGIOUS READING

SELF TRUST.

To thoroughly trust oneself is the highest possible evidence of character. It is com-paratively easy to trust another; but when a man or woman, knowing himself, as he does, to the very core, beneath all seeming and pretending and withholding—when this self-beholder is also a serene and fearless self-truster, then may he, without presump-tion, believe that he has attained to some soundness and greatness of character. For there is no masquerading in a man's own soul; and if he can honestly say that the man he sees there is fit for himself to trust, that man may be counted fit for nobody to trust. But as a matter of fact self-trust is such an exceedingly rare virtue that the world is in no danger of having to canonize more than a handful of saints because of it. The condition is one toward which humanity approximates, rather than an assured moral status. It is like those other conditions which we speak of so frequently and some-times familiarly, heaven and holiness, neither of which we have permanently attained, but into whose borders we sometimess feel that we have, for a moment, entered. Any new accession of self-trust, any increasing con-fidence in one's own moral integrity, small though it may be, should be humbly and chough it may be, should be numbly and gratefully hailed as a step in the direction of true righteousness. When a person can say, "I used to be weak under this temptation, but, with God's help, I feel that I can trust myself now," he is get-I can trust myself now, he is geting a firmer hold upon Christian character. It is the part of a weak man to be
always placing his trust in others. Even
Christ does not want us to lean altogether
upon Him, but to have such sturdy faith that
it shall bread in us some strength of indiapon Him, but to have such sturdy lath that it shall breed in us some strength of individual purpose and will. Thus, when Peter ssayed to come to Him, walking on the water, but, losing his confidence, began to sink, there was a tone of distinct reproof for his lack of self-trust in Christ's, "O thou of little faith, wherefore didst thou doubt?" Increasing self-trust simply denotes that a Christian sees in himself more of the Christian sees in himself more of the image of the Master, and knows that in so far as he attains that likeness, he is inevitably nobler, stronger, holier. This kind of self-trust is no less becoming than reverence, than faith, than humility. It is not a moral quality that one displays to the world, but the secret estimate of one's own heart, known only to God, in whose eyes no man eares to flaunt presumption. And God knows that the man who trusts himself more and more, is the man in whose heart dwells the most revential humility.

BE AND DO.

The relation of being to doing, and of doing to being, is one of much complexity and orofundity. There is room for vigorous argument as to which is the more excelient. It would seem that being were the more fundamental, since goodness consists ess in the outward things we do than in the inward things we are, and fine-appearing leeds not prompted by a pure motive are scarcely better than the rattle of scarcely better than the ratter is scarcely better than the ratter as tin pan. Yet, on the other hand, being is a tin pan. scarcely to be counted an end in itself; thought should eventuate in action before it can be stamped as noblest, and our leeds are our sincerest prayers. We are not it can be stamped as noblest, and our deeds are our sincerest prayers. We are not to wait for perfect being before attempting to do; our deeds determine us, and we grow by means of them into larger stature. Yet it were useless to expect to come into perfect nanhood through the multiplicity and high merit of our doings. Only by much meditation and the patient suffering of sorrow is the soul refined and brought into close likeness with Deity. We can spare neither of these two factors. The doing and the being, the being and the doing, must proceed hand in hand, each helping the other, each tested by the other.

Father of all grace and patience, who hast known our hearts from the beginning, keep them to the end that we fail not through lack of endurance in the quiet hours of life. When action ceases and we can only wait. when decision gives place to doubt, when weakness or ignorance leave room only for submission, when we have spoken our last word, made our final effort, and in our own strength can do no more, then, for the sake of Jesus who was tempted with our temptations and straitened in lingering days until his work might be accomplished, come thou to our aid! Assure us of thy presence when we sit in loneliness, that our vexed hearts may find their rest in thee. Speak the words in our perplexity which of old upon the lips of Christ brought saim to the troubled sea. Turn even our impatience to profit in the deepening of a purpose that is not dependent upon immediate attainment, and a faith that lays hold upon the eternal purposes of God. And when, by thine assistance, we have been en-abled to keep the word of thy patience, suffer us not to fall away in the hour of de or the sake of Jesus Christ our Lord.

CRAB-TREE CHRISTIANS.

Amen.

Some there are, presumably on the way to neaven, and whom we shall perhaps be happy to associate with there, that we are very glad to get rid of from the earth. There is no complaint when they die. Everybody is willing, and more than willing, that they should be promoted, transferred to the better land. They have a vast amount of vinegar mixed with their disposition. They con-ceive it to be their duty to set their faces like a flint against about sverything that goes on in this degenerate age. Nothing suits them in church or state. They cannot defend religion without getting into a rage. They are so sour that people's teeth are set on edge at the very sight of them. How sadly they misrepresent and dishonor the Master at the very time they claim to be about the only ones that know him. Whatever else the Christian lacks, sweet reasonableness and winsomeness must not be wanting. However cantankerous the natural disposition, there is provision for its change into something good to live with.

TIMELY SERVICE IS NOT SERVICE.

It is noteworthy that while David is well spoken of for having "served his own generation," and while we sing of our pur-pose to "serve the present age." it is not pose to "serve the present age." it is not thought complimentary to call a man a "time-server." This latter appellation has come to designate a trimmer or temporizer. who yields to the demands of the hour with close reference to his own advancement, but without much of any concern for consistency or principle. It is common in polities, both civil and ecclesiastical, and been known to taint things that should be most sacred Time-serving religion is despicable. Yet religion should be both timely and serviceable, a lapted to the age, not in opportune or outworn in its methods, up to date and wide awake. To be all things to all men is right, provided it be not for personal gain, but in order to save the more.

THE REAL WORD. We ourselves are the real word, the lifeutterance which speech often falsifies. There are faces that never deceive or mislead us. A spiritual nature can but be frank and honest because its foundation stones are laid in the truth and it knows that nothing else holds. It is in us as human nothing else holds. It is in as as indinableings instinctively to recognize and hate insincerity. Nobody is in the end deceived by expression that is merely outward and perfunctory. Our inner life is transparent; it cannot conceal itself ; if it is a true life, it as no need or desire of concealment .-

Patience is endurance in waiting at the call of God. "In your patience ye shall win your souls," said our Lord to His disciples as He foretold their trial. Patient, hopeful waiting is hard work, when it is the work possible to us in an emergency. But patient waiting is in its time the highest duty of a faithful soul.—H. Clay Trumbull.

Lucy Larcom.

A FIGHT ON THE BANKS.

Illinois Silver Democrats Charge Coercion and Make Threats.

The Democratic State Committee of Illinois alleges that all of the small traders who have borrowed money on short time pay-ments from the banks are being called into ments from the banks are being cause into the offices of the banks presidents and asked if they are silver or gold men. If they re-spond that they are gold men their obliga-tions are renewed, but if they declare for silver they are told that their notes must be

at once taken up.

To block this alleged coercion the Democratic Committee are advising all their adberents who have money on deposit to withdraw it and thus force the banks to terms.

AGRICULTURAL

TOPICS OF INTEREST RELATIVE TO FARM AND GARDEN.

VALUE OF HEATED GRAIN. Grain that has been heated will not do for feed, nor will it make good bread. If grain is at all damp when thrashed, it should be thoroughly dried by spreading it on a floor in dry, airy place and shoveling it over twice a day until it is quite dry. Anyhow, even dry grain will heat, because, unless it has been kept in a stack or in a mow long enrugh to go through a fermentation or full ripening, which it will do when gathered in large bulk, this fermentation will occur in the granary and will be liable to injure the grain, destroying its value for seed or bread. Heated grain is sweeter than other grain, and may be used to advantage for feeding to animals. It is always best to crush or coarsely grind wheat or rye before feeding it, as it is better digested.

TO BUTTER MAKERS. Don't wrap up your sweet-scented, prettily printed butter in old rags, suggestive of wornout sheets and pillowcases, for it often hinders the sale of the best of butter. I like to purchase my butter wrapped in nice, clean white paper. I notice that the butter at our country stores, from the creamery, sells for twenty-five cents, while farmers' butter will bring only fifteen. One farmer, hereabouts, has taken the hint, and wraps up his butter in the same nice, clean way, and gets twenty-five cents for it, tooproving that many farmers' complaints are due to a carelessness and a lack of a string. The cloth is twisted about neatness on their part.

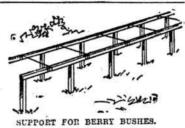
worth doing well," and much of the ing. The stakes are bound together comfort and happiness of families depend on good butter, for butter comes next to bread .- New York Times.

PER CENT OF PAT IN CREAM.

In answer to the inquiry of a subscriber as to what per cent of butter fat there should be in cream as it comes from the separator to obtain the best results in churning, the fol- are driven about, the tree perpendiculowing answer in Hoard's Dsiryman is | larly. - American Farmer. a very good one: From thirty to thirty-five per cent., provided you can secure the proper churning temperature. Rich cream requires a lower temperature for churning, and when asked but very seldom satisfactorily this can be had gives not only a smaller per cent. of fat in the buttermilk, but also less buttermilk, which is a Sometimes there is a rage for peaches, double gain. It is sometimes difficult at other times for alfalfa, with the to get the required temperature in usual result that whatever crop is summer, and in such cases it is better to take a cream with less fat in it. For thirty per cent. cream the temperature should not be above fifty-five degrees when the butter breaks, and say fifty degrees or less at startingdependent somewhat on the temperature of the churning room.

STRONG SUPPORT FOR BERRY BUSHES.

Wire is very commonly used as a support for raspberry and blackberry bushes, this being stretched tightly along stout stakes, the end stakes being of necessity very stout and very firmly braced. But this does not suffice to keep the wire stiffly in place. Where wires are stretched along each side of a row already, they can be one else to do it for you. Besides, made much more efficient by tying you probably save freight or hauling them together with cross wires every and the profits of two or three merten feet, or so. This pulls them to- chants. The same may be said of



gether and keeps the bushes upright and in place. Where there is no support at present and support is to be vantage. Light wooden strips of inchsquare stuff are held up by stakes of to each other by cross wires. These part of the whole, for they are constantly pulling the bushes up into close quarters-the one thing for England Homestead.

BORDEAUX MIXTURE.

The United States Department of Division of Vegetable Physiology and T. Swingle, which treats technically of the chemistry, physical properties localities, do much better with irrigaon fungi and algae.

The bulletin is intended not only to nature the bulletin contains many may be materially changed by the method of bringing together the ingredients, and suggests necessary modifications of former directions for preparing the fungicide.

knowledge on the subject, and with this end in view all literature relating best situated and fitted for and you to the amount of copper necessary to kill fungi and algae has been collected and briefly summarized.

"The questions considered are discussed under the following heads: (1) mixture; (2) physical nature, cause of adherence of the mixture and the solufungi,'

A SIMPLE TREE PROTECTOR. The cut shows a simple but effective Transcript.

method of supporting young trees, especially where a large orchard is set. In such case, the saving of a little labor at each tree amounts to a great deal in the case of the whole orchard. The trunk of the tree rests in the

engle between three stakes, and is



TREE PROTECTOR.

held there by a strip of cloth used as so as to have a fold of it between the "Whatever is worth doing at all is trunk and the stakes, to prevent chafby a bit of wire. The cloth will stretch and loosen sufficiently, so that the growing trunk of the tree will not be bound at all. A large orchard can be staked out in this way with very little labor, and the result will prove very satisfactory, as every one of the three stakes acts as a braco-something that cannot be said of such as

THE IRRIGATED FARM. What is the best thing to grow on

answered. The usual advice is to

grow what there is the most money in. popularly believed to be the most profitable is usually overdone and the markets glutted with an over supply. If a man is a working farmer and understands his business, says a writer in the Irrigation Age, I believe there is always most money in raising what is consumed in the family, and herein lies the first advantage of having a farm under irrigation. It will always insure food for the farmer's family, however small the farm be. The first consideration, therefore, should be to see that the family is supplied with flour, fruit and vegetables. Wheat may not be profitable as a market crop if grown on a small scale, but better raise it yourself than pay some h has the ad ing raised the same year after wheat in many irrigated counties of the South. The fodder will also make very useful feed for stock if a corresponding proportion of alfalfa is fed with it. Alfalfa is a crop that should never be omitted on an irrigated farm It will supply more food for hogs, cows, horses and poultry to the acre than anything I know of, and is a sure cropper with plenty of water. With the crops already mentioned a farmer should insure a regular supply of eggs. milk, butter; poultry and bacon, and given the bushes, the plan shown in have something left over to sell. But the diagram can be followed to adperfectly sound, will not satisfy the average farmer, who is always hankerthe same material and rigidly attached ing after something that there is money in. Well, on this point I think cross wires are the most important it good policy to grow that which cannot be successfully grown without irrigation. In my experience those are the crops which usually pay the best which supports are desired .-- New in the long run. This is what makes alfalfa such a paying crop. On no food can bacon and milk be so cheaply raised, and if were not for the fact that it cannot be grown without irri-Agriculture has issued, from the gation, no farm in the world would be without its alfalfa field. Celery and Pathology, Bulletin No. 9, by Walter strawberries are two other cheap crops which, except in a few favored and toxic effects of Bordeaux mixture tion than without. Several strawberry growers in the East have made up their minds that, even where the rain-

record the results of investigations, fall is excessive, artificial irrigation is but also to suggest lines of work that necessary to insure regular crops and might profitably be taken up by ex- they are putting up windmills and periment stations and other similar other devices for pumping water. I institutions. While technical in its believe the day is not distant when very few strawberry growers will risk suggestions of practical value. It the loss of their crops by droughts, shows that the chemistry, as well as and they must necessarily go to a great the structure of Bordeaux mixture, expense if they have to pump the water. This expense is saved on the farm furnished with water from s canal. A good principle to follow in business is always to stick to some line in which you have special advan-The author says: "Notwithstanding tages. Don't do what every fool can the widespread use of Bordeaux mix- do. Do not be led away with the ides ture, the exact nature of its action in | that there is a fortune in lemons, or in preventing the ravages of parasitic almonds, or in olives. The natural fungi has been but little studied and law of supply and demand tends to re is still only imperiectly understood. duce the profits on all crops to a level, In this bulletin an attempt is made to and what to day looks the most profitpresent a summary of our present able will to-morrow be the most unprofitable. But grow what you are

> will hardly ever make a mistake. Stopped the Excitement.

When Charles Hutchinson, the old est son of "Old Hutch," but a very Chemical composition of Bordeaux different sort of man, was President of the Chicago Stock Exchange, he setting; (3) conditions governing the calmed a tumult in the pits one day by coming out on a little balcony bility of copper; (4) amounts of cop- above the crowd and standing with his per in solution necessary to kill fungi | hand upraised in an attitude half comand other cryptograms; (5) stage of manding, half entreating. Everybody development of parasitic fungi when stopped talking after a little while to acted on, and how entrance to the host see what the beloved "Charley" had plant is prevented; (6) hypothesis as to say. But all that he said was "Gento the action of copper in poisoning tlemen, gentlemen!" It turned the tide of affairs that day almost as effectively as closing the Stock ExWORDS OF WISDOM.

Whoever has a bad habit has a mas

When the outlook is not good try the uplook. We best serve ourselves when we

best serve others. The man who has no God to worship worships himself.

A fault will attract more attention to us than a virtue. The man who has the "big head" of-

ten wears a small hat. It is not the longest prayers that are answered quickest.

The spots we see on others are nearly always on our own glasses. Every man who does wrong is helping to lead an army of boys astray.

If some men would give up more

and lay up less, how soon they would be rich. There are people who never care for music except when they play the first fiddle.

The man who is trying to hide behind a hypocrite now, will not do it in

the judgment. Some people talk much about what happy place heaven is, and do noth ing to make their homes resemble it.

One of the first marks of backsliding is worldly conformity. We are anxious to please Mrs. Grundy in proportion as we fall in grace. - Ram's

Character in Hair. Men with fine light hair are smart,

conceited, and if they do not marry until late in life are apt to grow and and selfish. If a girl wishes to select a husband she should examine his hair very closely before accepting him, be cause it is a fine indication of what his disposition is. Men with fine brown hair, light or dark, make the best husbands. They are quick, thoughtful and less apt to be selfish than their very light or very dark haired brothers. Those whose hair turns gray prematurely are nearly al-ways good fellows. They are a little nervous, but are brainy, sympathetic and very honorable. The hair turns white from being overscrupulous in money matters and friendships oftener than it does for grieving over one's shortcomings. Nearly all red-headed people are smart, whether the hair is coarse or fine, but when you do run an trrigated farm? is a question often across one that isn't he is the stupidest person under the sun. The women with pale blonde hair, or the colorless, ashy kind, are impulsive, loving, fickle. They are not to be depended upon, but are usually good company while they like you. On the contrary, those with dark brown hair are very loyal. They are full of sentiment and easily affected. They enjoy keenly and suffer in proportion. Women with fine black hair are high strung. and those with coarse black hair, if they are smart, are nearly always mean. All women with dark hair are more tempestuous than those with light hair. The dark eyes and complexions that go with the different shades of dark brown and black hair denote strong feeling. They are also more faithful than light-haired women. Men who are bald are not desirable as husbands unless they have money.—Philadelphia Bulletin.

> Hunting Tramps With Search Lights, Some of the Paris policeman on night duty have been provided with have answered their purpose very well indeed-it might be said even too well. As a first venture the lamps were carried by a number of guardians of the peace who were engaged in clearing the Bois de Boulogne of the unfortunate wretches who, through force of circumstance, are compelled to seek a lodging "a la belle etoile." In all twenty-two, some of them badly wanted for numerous misdeeds, were captured. One harmless tramp, who has seen better times, was found wearing a tight-fitting jersey made of snakeskin, cleverly woven together. He claimed that this peculiar garment as a grand specific for rheumatic and other bone-sching complaints. Whilst serving in Tonkin, and during his subsequent peregrinations, the cold earth, which usually formed his bed and mattress, had given him rheumatism, and a native had constructed the reptile-skin vest, with the result that ever since then he has selpt with impunity on the dampest of ground. It was found that the electric lamps swept a radius of over fifty yards, but it is probable that had they been less powerful there would have been more arrests. The loafer who saw half a dozen such luminants through the darkness of the wood did not stay to investigate the cause of the unwanted light, but "made tracks."

Rules for Bicycle Riders.

Wheelmen insist upon causing cease less annoyance to themselves and their brethren by failing to comply with the common rules laid down for all riders. So many accidents have happened on the road which might have been avoid ed with a little caution, that it is necessary for them to observe the following hints:

Keep to the right of the road. Nevel neglect this.

Request permission of pedestrians for the right of way. Turn to one side for a heavy load,

even if you are on the right side. Be ever ready to assist a female rider in distress on the road, without the formality of an introduction. Don't scorch. This means you.

Ride no faster than an eight mile an hour gait in passing through villages where you are unfamiliar with the ordinances. It will save you money.

And don't say "Get out of the way" to any chance pedestrian who may appear in your path.-Cycle Topics.

How Czar Nicholas Proposed,

Russians are very fond of telling the story of an answer given to the Emperor when His Majesty proposed to his future wife. "The Emperor, my father, has commanded me to make you the offer of my hand and heart," was the Czarowitz's quaint way of putting it. "And my grandmother, the Queen," replied the lady. "has commanded me to accept the offer of your hand; your heart I will take myself." It is said on good authority the Emperor is passionately change might nave done. - Bostor | devoted to his wife, and that she is equally fond of him.